Numb. 239.

# THE South-Carolina Gazette.

*Containing the freſheſt Advices Foreign and Domeſtick.*

THURSDAY August 24, 1738.

*To* Philo-verus Philirenus.

*Sir,*

AS you have been pleaſed to think my *ſeeming* Reaſonings, concerning the *Morality* of inoculating the *Small-Pox*, worthy of ſome of your *Obſervations* upon them; it is but fit that, according to Promiſe, I ſhould attend you, and conſider what you have offered, with all the Candor and Impartiality I can.

What Notice I purpoſe to take of your *Introduction* will fall more properly into the laſt Place, and therefore ſhall begin at your *Foundation*, which is this:—*that it is the* Prerogative *of God, and the Work of his Providence, to preſerve* whom he will *from the* actual Attack *of any Diſtemper.*

This, Sir, is your *Foundation*, and *the Truth of which, you hope, none will diſpute.* I ſhall never attempt to *diſpute* either the *Truth* or *Falſhood* of any thing, which I think I do not underſtand; and therefore as this *Foundation* appears to me not a little dark and ambiguous, I might here ſtop ſhort, and only demand of you to explain it: But to ſave Expence of Time and Words, I rather chuſe to ſay, in what Senſe I ſhall preſume to take it, ſo as not to *diſpute to the Truth of it.*

And (1.) I preſume that you mean it not to be ſo (*the Prerogative of God to ſave whom he will*, &c.) but that Men alſo, by a delegated Right from *him*, may *ſave* themſelves, or one another, by all proper Means, *if they can.* (2.) I preſume, that by (*the Work of his Providence*) you mean not his ordinary or *general*, but extraordinary or *ſpecial* Providence. And (3.) I preſume, that by the Phraſe (*whom he will*) you mean not *his* abſolute *arbitrary* Will, but under the Conduct of his *moral Attributes*; neither *his* Will to us *diſcovered*, but ſecret or *unknown.* So that upon the Whole, I preſume the true Meaning of your *Foundation* to be this:—That it is a Prerogative (or to avoid Ambiguity, *in the Power*) of God, and the Work of his (ſpecial) Providence, to preſerve whom in his *ſecret* Will (or Wiſdom) he ſhall judge fitting, from &c. And in this Senſe I have no *Objection* againſt it. And therefore paſſing over all the Words wherewith you have nailed it down, I come ſtraight to your Superſtructure, *viz.*

*Hence* (you ſay) *it is evident to me, that Inoculation is a* moſt immoral Practice: *Becauſe the Uſe of any Means to bring a Diſtemper* prima inſtantia, *or before Nature be in any real Diſtreſs, upon Ourſelves; and to acknowledge that 'tis the Prerogative of God to preſerve* whom he will, *from that very Diſtemper, are utterly inconſiſtent.* Now, Sir, how evident ſoever theſe things may appear to you, yet this *utter Inconſiſtency* which you aſſert, I *utterly, poſitively* and *abſolutely* deny; and conſequently the Immorality you infer: And on this you are welcome to join Iſſue, and bring the Cauſe to Bar.—Here again I might lay down my Pen, and expect your Proofs; for none ſuch have you yet afforded. You have aſſerted the Self-evidence of your Propoſition:—that goes for nothing. You have aſked;—*can the Intention of any* good End *or the Apprehenſion of any Danger, juſtify an undenyable* Encroachment *on God's ſovereign* Right, *or make it no Guilt to invade his Province as Ruler of the World?* I anſwer, *no*: But the Intention of a good

End,

*End*, and the Apprehenſion of *Danger*, will juſtify the bringing a Diſtemper *prima Inſtantia*, on Ourſelves, to be *no* Encroachment on God's *Right*, nor *any* Invaſion of his *Province* as Ruler of the World. Thus, I ſay, I might here ſtop, and wait for your Proofs: But not to ſtand *ſullen* in this Matter, I chuſe mean time to afford you the Grounds and Reaſons of my *Negatives*. And,

1. Had you fairly and generouſly ſtated your Propoſition, thus;—*The Uſe of any Means to bring a Diſtemper* prima Inſtantia, *on Ourſelves*; [as a known human Means of avoiding the dangerous Degree of that Diſtemper, raging and infectious] *and to acknowledge that 'tis the Prerogative of God*, [by his ſpecial Providence] *to preſerve whom he will*, [tho' that *Will* to us *ſecret* and *unknown*; and that *Prerogative* not excluſive of a *delegated Right* to Men, to the Uſe of all proper Means, whereby to preſerve themſelves, or one another, *if they can*] *from that very Diſtemper*. Had you, I ſay, thus fairly ſtated your Propoſition, with the Additions which I have here put in Hooks, the Fallacy of it would immediately have appeared. For,

To argue *Inconſiſtency*, 'twixt Mens acting in Purſuance of a *known Right* which God has given them, in the Uſe of Means; and their acknowledging *his Right* to act otherwiſe, in his *Will* or *Wiſdom* to them *unknown*; is mere Jingle and *Fallacy*: But to inflict a Diſtemper, *prima Inſtantia*, on themſelves, as a known human Means of avoiding the *dangerous Degree* of that Diſtemper, is acting in Purſuance of a *known Right* which God has given to Men; and therefore, *&c.* For, obvious it is, by the very *Law* or *Light* of Nature, that God has given Men a *Right* to the Uſe of all Means, which he has not expreſsly forbidden, for preſerving their Lives, in all Caſes, from any *apparent Danger*: Notwithſtanding what his *unknown* Will in any ſuch Caſe may be. So ſtrong has he implanted this Appetite or *Inſtinct* of *Self-preſervation* in Men, that it ſtands an *eternal* Law of *this Right* made over to them. And therefore, if Mens inflicting a Diſtemper *prima Inſtantia*, on themſelves, be ſuch a known Means, for preſerving Life from the *Danger* of that Diſtemper, as God has not *expreſsly* forbidden; (and where it is ſo forbidden you'll be pleaſed to ſhew) then the Inflicting it, is acting in Purſuance of this *known Right* which God has given them; and conſequently in perfect *Conſiſtence* whith their acknowledging God's *Right* to preſerve whom in his *unknown* Will or Wiſdom, he ſhall judge fitting, from any Infliction of the Diſtemper at all.—And indeed this *Right* to the Uſe of *Means* is not confined to the *Preſervation* of Life only, but deſcends to that of our *Fortunes* or *Eſtates*, even all worldly Concerns. But as the Argument may not run level with ſome Capacities, the following *ſimilar* Caſes will adapt it to all. And

*Firſt*. Put Caſe, the Diſtemper (if I may ſo ſpeak) of *Fire*, ſhould break out in any *Town*, as the *Small-Pox* lately did in *this*; and Winds and other Circumſtances concurring, ſhould ſo prevail as the whole *Town* ſhould be in apparent *Danger* of being conſumed. Would it not in ſuch Caſe, be the Prerogative (or rather as I would chuſe to ſpeak, *in the Power*) of God to ſave that *Town*, or what *particular Houſes* in it, he ſhould think fitting, from that *Danger*? Could not he command the Fire to ceaſe its conſuming Virtue, his Winds to retreat, and the Clouds from his Treaſures to pour out Water and extinguiſh it? And would not the Inhabitants firmly believe and acknowledge all theſe in his Power? But notwithſtanding, as they knew nothing whether he would thus exert his Power, or what his *Will* in the Caſe might be; ſuppoſing they ſhould preſume to *inoculate* the Town; inflict more Fire upon it, and blow up half a Dozen Houſes in it with Gun-powder (which yet the Fire had not ſeized on, nor put in any actual Diſtreſs) to ſave the Reſt! Nay ſuppoſe every Family ſhould think proper, to blow up their Out-houſes to ſave the Dwelling-one, or even one End of that to ſave the other! Would all or any of theſe *Actions* be inconſiſtent with acknowledging it to be the *Prerogative*, or *in the Power* of God, and the Work of his Providence, to *preſerve* the *Town*, or what *particular* Houſes in it he ſhould judge fitting, even thoſe very *Houſes* they had *blown up*? Or would any of theſe be *encroaching on God's Right*, or *invading his Province as Ruler of the World*?

*Again*: Put Caſe; a Family living in a Houſe, at ſome ſmall Diſtance ſurrounded with other Houſes, ſhould wake from ſleep in the Night, and perceive thoſe Houſes all on *Fire*, and the *Flames* every Way *ſurrounding* that in which they were, tho' not yet

yet laid *actual* Hold on it. In ſuch Caſe, they very firmly *believe*, that 'tis *in the Power* of God, and a Work of his *Providence*, to *preſerve* both the *Houſe* and *them*, or what *particular Perſons* of them he ſhall think fitting, from that *Danger*; but whether he will be pleaſed to *exert* that Power, and *preſerve* either the *Houſe* or *them*, or *any* of them, they know nothing. What then are they to do? Muſt they ſet themſelves down, and wait the Will of God, 'till the Flames ſeize the *Houſe* and their *Bodies*, and put both to *actual Diſtreſs*? No, no: Their great *Dependance* is on his Providence; and their *Prayers* are accordingly offered up to him, but they know, that he has made it their *Duty* alſo, to add their own *Endeavours* in the Caſe, notwithſtanding what his *unknown* Will may be; and therefore, obſerving *one Place* where the Flames are leſs violent, and thro' which (not *without Danger* and *Damage*) they may more *probably* eſcape with Life; they accordingly purſue the Probability; *inoculate* themſelves into the Flames; and accordingly thro' much Danger and Damage, make their Eſcape!

*Once more*: Put Caſe, an *Inundation* ſhould happen to break in upon any *Town* or *Village*; and by Degrees ſhould put the People in apparent Danger of periſhing. They know 'tis *in the Power* of God to ſave them, or whom he pleaſes of them; but whether he will ſave them, or any of them, or not, they know nothing. And therefore thoſe of them who can *ſwim*, (tho' yet not in actual Diſtreſs) perceiving that they may *more probably* ſave their Lives by ſwimming than ſtaying where they are; they accordingly purſue that Probability, *inoculate* themſelves into the Water, and ſo not without great *Danger* and *Difficulty* make their Eſcape; while yet it pleaſed God the Water ſoon after abated, and they who ſtaid behind were alſo ſaved.

Now theſe, Sir, are not only *ſimilar* Caſes, but two of them *parallel* and in Point with this in Hand. The *Infections* of *Fire* and *Water* reſemble that of the *Small-Pox*; and tho' this more ſlow, yet not leſs ſure;—the *Community* of *Houſes*, that of their *Inhabitants*. Nor let it be ſaid the Dangers are not *equal*: For beſides, that *no Danger can juſtify an Encroachment on any of God's Prerogatives*; the Danger of the *Small-Pox*, in *Proſpect*, is that of *Death* to every individual *Subject*; no one knowing that he ſhall be of the Number of thoſe who may eſcape. The Diſtempers alſo *inflicted* in theſe Caſes, are *prima Inſtantia* Ones; for neither were the Houſes *blown up*, nor the Family *ſurrounded with Fire*, nor the *Inundation* People ſuppoſed in *actual Diſtreſs*, but *Danger* only. And therefore, if you'll pleaſe to acquit theſe *Inoculations* of *Inconſiſtency* with acknowledging the Prerogative of God, to preſerve *whom he will*; I'm ſure, you muſt do that of the *Small-Pox* the ſame Favour.

[*To be continued.*]

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CHARLES-TOWN, Aug. 24.

*On Friday laſt in the Evening the Lightning ſtruck into the Houſe of Mrs.* King *in* Broad-ſtreet, *and ſet the Furniture in the Upper-rooms on Fire, which however by timely Aſſiſtance ſoon was extinguiſh'd tho' not without conſiderable Damage.—A Negro Fellow who was ſheltering under the Balcony for the Rain, was ſo ſtunn'd by the Clap, that he was carry'd home for dead, but is ſince recovered.*

*A like Misfortune happened the Sunday before, when the Lightning ſtruck into a Stable, in* Church-ſtreet, *belonging to Mrs.* Matthews, *rent the Wall, and kill'd a fine Horſe in the ſame ſtone dead.*

*We hear that an Expreſs is come from* Savannah *with Advice, that the* Spaniards *have again taken actual Poſſeſſion of* St. Juan, *where they are now building a Fort, having a Veſſel conſtantly cruizing there to attend them. This ſeems to be the firſt Step towards their ſo long intended Invaſion, which no doubt, meeting with no Oppoſition, will be followed by others.*

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Cuſtom-Houſe, Charlestown,

*Entred inwards,*

Scooner Endeavour, Edwin Wills from Providence.

*Entred out,*

Sloop Midnight, Ja: Tucker } for N. York.
—— Humming Bird, Benj Keirſted }

*Clear'd for Departure.*

Sloop Winyaw, Rich: Paynter to Winyaw.
—— George, Joſ: Dickenſon } to Philadelphia.
Brigt. Mary, Wm. Woodrop }

EXPORTED from this PLACE ſince *Nov.* 1, 1737:

Rice 34067 Barrels. Pitch 16588. Tarr 5322. Turpentine 818. Whereof 3982 Barrels of Rice to the Southward of *Cape Finiſterre*.

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# Advertiſements.

**All Perſons indebted to** Mr. *Peter Bard* who is lately gone off of this Province, by Note or Bond are deſired to pay the ſame to *Maurice Lewis* Eſq; at his Houſe in *Charlestown* as they ſhall become reſpectively due, and all Perſons who owe him any Sums upon Accompts are deſired to give their Notes and Bonds for the ſame, payable in 3 Months, elſe they will be ſued without further Notice.